SPECIAL COLLECTIONS

EAST WEST 東西報

THE CHINESE - AMERICAN JOURNAL • PUBLISHED EVERY WEDNESDAY • VOLUME 5, NUMBER 49 DECEMBER 15, 1971 15 CENTS

Non-minority hiring moratorium urged

Chinese for Affirmative Action (CAA) urged the Board of Education Tuesday to "eliminate past injustice in the hiring of minority personnel in schools by imposing an immediate moratorium on the hiring of non-minority school administrators and teachers until a racial parity is achieved."

The Board of Education is currently reviewing the performance of its affirmative action policy adopted in 1968 and is considering a more aggressive stand on the hiring of minority personnel in schools. The official policy is to achieve racial parity in school personnel.

According to board figures, 65 per cent of the school population comes from minority communities and 35 per cent from the white community. However, 85 per cent of school administrators and 65 per cent of teachers are white.

According to L. Ling-chi Wang, CAA co-chairman, the board failed miserably in the implementation of its own policy.

Wang blamed the failure on inadequate administrative mechanism to enforce the board policy and lack of good faith recruitment on the part of the Personnel Department of the board.

White administrators, recently organized by the Teamsters Union, and top school administrators associated with personnel and administration are openly opposed to the renewed effort to increase minority hiring. They labeled the various plans under consideration as "reverse racism" and "efforts to exterminate whites."

Wang dismissed these charges as malicious lies designed to confuse the real issue. "No one should talk about reverse racism until racial parity is achieved," he said. "I consider any delay in the implementation of the board policy as hypocritical and inconsistent with board objectives and unfair and unjust to the minority communities."

Wang also alluded to the current busing impasse in the Chinese community as an example of the wide communication gap between school administrators and the communities. According to him, gaps could be closed if there were more bilingual and more understanding school administrators and teachers. "We are convinced that understanding school administration and better school-community relations could be achieved through an aggressive implementation of the affirmative action policy."

Chinese for Affirmative Action was founded two years ago to eliminate racism against the Chinese in the field of employment and to seek equal employment opportunity for the Chinese in San Francisco.

School district personnel are shown putting in quite a bit of work during the first few weeks of the school year. Yet a school district survey reports that more than one-third of elementary schools are still racially imbalanced. (Walt Louie photo)

SF schools still racially imbalanced

More than one-third of San Francisco's elementary schools still are racially imbalanced despite massive busing, a school district survey showed last week.

The district is under federal court order to balance its schools racially. The massive busing program undertaken this past September was an effort to bring this racial balance about.

Under state guidelines approved by the court, a school is racially balanced when its racial composition is within 15 per cent of district-wide averages.

Using this test, 38 of the 96 elementary schools in San Francisco are racially imbalanced.

The figures are contained in a racial census begun in the schools Nov. 12, one day short of two months after school opened. The delay was in hopes of minimizing the effects of a district-wide boycott by students whose parents opposed busing.

But despite the delay, the boycott severely skewed the well-balanced racial patterns projected by the district's integration office.

As a result, in order to comply with the orders of U.S. District Judge Stanley A. Weigel, the San Francisco schools once again will be faced with reassigning its pupils.

Unless—and it could be a big unless—the courts overturn Weigel's ruling. The matter is now before the U.S. Court of Appeals and seems certain to go to the U.S. Supreme Court.

Don Johnson, the district's integration officer, said he hoped that the reassignment, if there is one, will take place next September and not during the current school year.

Here are the 38 schools that do not currently meet state guidelines:

ZONE ONE: Argonne, too many Chinese.

ZONE TWO: Pacific Heights, too many whites; Swett, too many blacks; Treasure Island, too many whites; Sherman, too many Chinese.

ZONE THREE: Carmichael, too few whites; Webster, too many Spanish-speaking; Henry, too many Spanish-speaking; Redding, too few whites, too many Chinese; Irving, too few whites and blacks, too many Chinese; Buena Vista Annex, too many Spanish speaking; Bryant, too many Spanish speaking; Buena Vista, too many Spanish speaking; Stockton, too few whites, too many Chinese; Douglas, too many Spanish - speaking; Hawthorne, too many Spanish - speaking, too few whites and blacks; O. M. Scott, too many Spanish - speaking, too few whites; Parker, too few whites, blacks, too many Chinese; Muir, too few whites, too many blacks; Marshall, too many Spanish - speaking, too few whites, blacks; Spring Valley, too many Chinese; Edison, too many Spanish-speaking; Starr King, too many Spanish - speaking.

ZONE FOUR: Hedidiah Smith, too many blacks; Fairmount, too many Spanish - speaking; Hunters Point, too few whites, too many blacks; Drake annex, too few whites, too many blacks; Revere annex, too few whites.

ZONE FIVE: Harte, too many blacks; McLaren, too many blacks; Navy, too many whites, too few blacks.

ZONE SIX: Burk, too many blacks; Ortega, too many blacks; Farragut, too many blacks; Lakeshore, too many blacks; Hearst, too many whites; Ulloa, too many whites; Sheridan, too many blacks.

ZONE SEVEN: All nine schools are in balance.

Two reporters' opinions on Chinatown coverage

By VIOLET LEE

(Editor's Note: The following interviews with, first, Christopher Chow, a reporter for KPIX-TV, and then L. Ling-chi Wang, community activist and a reporter for East/West, were done by a student at the University of California, Berkeley.)

Coverage of minority affairs has become an increasingly important and controversial issue as the media become an increasingly powerful medium of communication among the American people. Because of the profound impact that television has on people, the ethics of station hiring and minority coverage has been called into question.

Recently, the Chinese community has come under public scrutiny. The several murders involving Chinatown youth gangs have triggered sensational news coverage by the press and television. Irresponsible coverage of this type of sensational news can be damaging to the public image of the Chinese community and people. In fact, the public image of a minority group almost depends on the kind of coverage given by the media. The question then arises: what is responsible coverage of minority affairs and how can it be achieved?

Christopher Chow has been a reporter with KPIX-TV for over a year. In an interview, he adamantly opposed the idea that a white reporter is less capable of doing news stories on Chinatown than a Chinese reporter. By the same token, he does not feel he possesses an advantage in news reporting on Chinatown to any significant degree by virtue of being Chinese.

"A good reporter is a good reporter," Chow said. "I don't agree with the thesis that each and every station or each and every journalistic enterprise should have representatives of minorities or representatives of each community because only they can do an adequate job by virtue of their ethnicity or sex or whatever." For example, he stated that the two black reporters on Channel 7 were "utterly hopeless" in that they do not relate to the black community and are not doing any kind of service to the community.

Chinatown is generally believed to pose a unique problem to media people. There are several notable reasons why it is difficult to do

(Continued on page 6)

Two charged with killing of grocer

Traced by fingerprints left at the scene, two young brothers have been charged with the slaying of Chinese grocery store owner John Eng, 40.

Eng died of a wound suffered when he was shot in the eye during the robbery of his store at 2791 Bush St. October 27.

Delbert Hayes, 20, and his brother, James, 18, were charged with murder and armed robbery last week in indictments voted by the Grand Jury.

Eng's wife, Sallie, 31, wearing black in mourning for her late husband, testified. She is the mother of three small children.

Homicide inspectors Dave Toschi and William Armstrong said last week they found Delbert Hayes' fingerprint on the handle of the refrigerator in the store.

RED ARMY REPORTED ON INDIA BORDER

TAIPEI — Intelligence reports received here from Hong Kong indicated a movement of Chinese Communist army units in Tibet toward the China-India border.

The reports also said unusually heavy traffic was seen on highways leading into Tibet from adjacent Sikang and Chinghai provinces.

Long truck caravans were seen along these highways. It is generally believed that they were shipping military supplies, including ammunition, weapons and anti-aircraft guns.

The sources could not say whether the mass military shipment and troop movement had anything to do with a general alert against India on the Chinese mainland, or were just a show of force in support of Pakistan, a major Peking ally.

PHARMACY LOSES $70 TO GUNMAN

A lone gunman walked off with $70 from the Jackson and Powell Pharmacy last Thursday at around 5 p.m.

The robber was described by the clerk at the 890 Jackson St. pharmacy as an Oriental, around 25 years old.

EAST WEST 東西

DECEMBER 15, 1971 VOLUME 5, NUMBER 49

EAST/WEST, THE CHINESE - AMERICAN JOURNAL, is published every Wednesday by EAST/WEST Publishing Company; 758 Commercial Street, San Francisco, California 94108. Telephone (415) 781-3194 All rights reserved. Printed in the United States of America.

Second Class Postage Paid at San Francisco, California

Publisher-Editor: Gordon Lew Manager: Byron Mok

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EDITORIAL

THE CHINESE CULTURAL CENTER

The lights on the bridge that spans Kearny street from Portsmouth Square to the Chinese Cultural Foundation's center are on at nights. A glittering sight. The bridge, however, leads to closed doors. The center is unfinished although the 27-door building, leased to the Holiday Inn, has been opened for more than a year.

Justice Enterprise which owns the building has given the Chinese community the third floor as a cultural center. The interior of this floor is unfinished and completion is held up until the responsibility of finishing cost has been determined.

Negotiations between the Chinese Cultural Foundation and Justice Enterprise are being held and hope is that a compromise could be reached.

Justice Enterprise in a press statement reported that the construction of the Chinese Culture Center plus the bridge has cost $1,250,000. It also spent an additional $20,000 to remodel the play area in Portsmouth Square to accommodate the bridge's foundation.

Taxes for the propertyenrich the city's treasury by $750,000 annually. The number of guests who stay at the Holiday Inn averages 500 a day. A fair portion of this crowd find their way to Chinatown.

We hope the impasse will come to an end and work will begin to complete the Chinese Cultural Foundation Center.

Spend Christmas

In Palm Springs

OR gift

EAST WEST

758 Commercial Street
San Francisco, California 94108

I enclose $7.50 (check or money order)

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Address.....

City and State.....

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Letters to the Editor

REBUTTAL

(Editor's Note: The following letter continued the correspondence between Miss Hwang and the firm whose ad she protested, E/W, Dec. 8.)

Dear Mr. Taylor,

Thank you for your letter of 1 December, with regard to my objections to your advertisement.

First, let me point out that like your predominantly Asian staff, I also am not intimidated by having Asian features, and my offense at the phrase "unseen by unslanted eyes" was not a personal one. (But knowing how we Chinese feel about the unseemly countenance of the Bak Gooey, this may not impress you). Nor did I take issue with the reference to "opium culture" on the basis of factual accuracy.

My objection over the usage of these and other terms ("chop chop!") remain, and for the following reason: Regardless of the context or intent, many Chinese, from personal experience, associate such phrases with discriminatory practice and chauvinistic attitudes. Therein lies my offense and protest.

In exploiting these stereotyping cliches for the sake of panache, you reinforce and help perpetuate the prejudicial and provincial attitudes towards Chinese—not the attitudes of you or your obviously sophisticated and urbane staff, but those of Mr. and Mrs. Klutz, out there in Daly City and San Leandro.

While "opium culture" to describe your wares may conjure up soporific images of exotica for the likes of me and thee, for Mr. and Mrs. Klutz out in the purlieus, however, it is more prone to invoke such subliminal associatives as "Yellow Peril," "Alien Flood." And there's a lot more of them than of me and thee. (But knowing how we Chinese feel about the Lo Fan being all alike, this may not impress you.)

I look forward to visiting your shop.

Sincerely,
Constance Hwang

CLARIFICATION

Dear Editor:

The Chinese Student Service requests a clarification of an article as published in your December 1 issue, page 2, titled "CNSC Offers Tutoring and Youth Activities."

For your information, the Chinese Student Service is an independent organization which is composed of volunteering students from the high schools, City College, State College, and the University of California, Berkeley—striving to "serve the Chinese community" through various programs such as the Tutorial. Political discussion sessions are offered in the Chinatown vicinity, and youth and film programs are operated in the Richmond District at 4319 Geary Blvd.

Except for the sharing of church space at 4319 Geary, CSS has no direct relations with the Chinese Newcomers' Service. Therefore, it has become necessary to draw your attention to this matter. Anyone interested in further information on the Chinese Student Service, can contact Paul Wong at 885-5739 or 474-1292.

Paul Wong
Chinese Student Service

ADVICE

Dear Editor:

In reference to your editorial December 1, 1971, "Groping," I would like to make some comments. In the quest for identity, too many of us are too concerned with being Chinese, American, or Chinese-American; you must make peace with yourself in being just a human being.

There are qualities of being a human being that transcend race or nationality, lifting our outlook to a higher level and a wider horizon.

I do not deny there could be problems in being a minority, but we would be doing ourselves a great disservice if we let our mentality be totally wrapped up in these problems.

Don't worry whether you want to be a good Chinese, American, or Chinese-American. Be concerned whether you can be a good doctor, lawyer, scientist, engineer, craftsman, artist, merchant, etc. Above all, concern yourself with being a good human being.

M. Fong Wong
Reno, Nevada

KISSINGER SERVED BURGERS IN PEKING?

WASHINGTON — Mrs. Anna Chennault, widow of the famed "Flying Tiger General," sniffs that the Chinese didn't set their best cuisine before Henry Kissinger.

Mrs. Chennault, an ardent backer of the Taiwan government, says the chicken-and-walnut dish the Nixons tried after Kissinger's rave reviews is "the equivalent of hamburger in this country."

But then, added the Chinese-born widow, "I have dined many times at the White House, and food at state dinners anywhere is always rather ordinary."

CHINESE SCIENTIST YEH CHU-PEI DIES

TOKYO — Yeh Chu-Pei, 71, American-educated scientist and member of Communist China's National People's Congress, is dead, according to a Radio Peking report.

The broadcast said Yeh died recently but did not say when.

He studied at Colorado School of Technology and graduated from the University of Pennsylvania in 1925.

Yeh was named a member of the department of science and technology of the Chinese Academy of Science in 1955 and served as director of the institute of chemical engineering and metallurgy of the academy.

He had been a member of the standing committee of the National People's Congress since January 1965.

PEKING FREES TWO AMERICANS

The New China News Agency in Hong Kong announced Monday that two Americans were freed by the People's Republic of China and another American had a life sentence commuted to five years from the time of commutation, believed recently.

Richard Fecteau, 43, a civilian Army employee from Lynn, Mass., captured during the Korean War, and Mary Ann Harbert of Menlo Park, Calif., crossed the border into Hong Kong Monday and headed for the U.S. aboard a U.S. military plane. John T. Downey, 41, had his sentence commuted, and a fourth American, Gerald Ross McLaughlin, was reported to have committed suicide March 7, 1969.

LOYOLA DRIVES FOR ASIAN LAW STUDENTS

LOS ANGELES — Loyola University School of Law has a limited number of openings available for qualified Asian-Americans under the Asian-American legal education program. The program is designed to bring into law school Asian students who would not ordinarily have the opportunity to obtain a legal education.

The applicant's grade point average and law school admissions test score, which are usually the determining factors, will not be the primary criteria for admissions. However, Loyola does require a minimum grade point average of 2.5 for consideration. Motivation, social consciousness, and leadership abilities will instead be stressed.

The program seeks students who will utilize their talents and legal education to provide remedies for the problems of all Asian communities. Opportunities are available for students to participate and gain practical experience at the Asian-American Legal Services office or at the Loyola University-sponsored Community Legal Assistance centers.

To be considered for admission to the school term commencing in September of 1972, all applications must be completed and submitted to the school prior to February 1, 1972. Stipends and tuition grants are available and are awarded solely on the basis of need. Federally insured loans and NDEA loans also can be arranged.

Applicants will be selected after a personal interview by a faculty-student committee, and approved for admission by the law school administration.

Application, brochures and test applications may be obtained by writing Loyola University School of Law, 1440 West Ninth St., Los Angeles, CA 90015, or by telephoning (213) 776-4870. Specific questions and further information may be obtained by writing Loyola University School of Law in care of Gilbert Nishimura.

DR. NORMAN WONG ON STUDY BOARD

STOCKTON — Dr. Norman Wong, a member of the Stockton Board of Education, has been named to the San Joaquin County Committee on School District Organization which has authorized a study of board election procedures.

WHAT IT IS

An idea a day

By JERRY LEE

'American diplomats, traders, and geographers for a century had ejudiced the American people against the Chinese. They (the Chi-se) were called backward technologically, immoral, dirty, financially scrupulous, and mindless robots.

'This was no more true for the Chinese than it was for Americans.

'If one looks for human fault in 400 million human beings, one will ually find it."

'hese are the poignant observations of Marko Holland Fong, a 16-ar-old youth, in a chapel speech to his fellow classmates of Groton ool in Groton, Massachusetts.

Marko, in many ways, is a typical high school junior. He was under-ndably nervous about speaking before his peers on the highly sonal topic of race. He was worried about scoring well on the PSAT l National Merit exams.

ut there is something atypical about Marko, too. That is, if you sider striving for a perfect 800 score on the PSAT as exceptional. 'll be sorely disappointed if he scores anything less.

Marko is also having trouble in deciding what college to attend. He 't seem to decide between Harvard and Stanford.

ut back to the speech. This is perhaps Marko's most precious gift. genuine and sincere interest in his fellow Chinese-Americans. So ch so that it caused Marko to act.

erhaps you can understand Marko a little bit better if we sneak a k at a letter to his mom and dad and grandpa.

Today, I made a speech in chapel about Chinese-Americans which e off very well. I tried not to be nervous, but my legs could barely port me and the beginning of my speech showed my nervousness he tone of my speech."

ut what may have started out as a disaster didn't end that way. In t, what do you call someone who looks on the bright side of every-ng?

I was just glad I didn't get too nervous. It helped my confidence sort of helped to make my presence known here. I thought that it ld be good to speak in chapel to curb my nervousness in public."

s a representative of the race, Marko delivered a testimonial to the nese-American, asking that he be placed in his proper slot in erican society after nearly a century and a quarter of subhuman atment.

ithout wavering, Marko drilled questions at his fellow students remain unanswered for the Chinese people today. The depth of youthful insight only reflects the graveness of the plight of the ese-American.

Why does the child born in Chinatown have an appreciably lower expectancy than his white counterpart?

Why do well-qualified Chinese rarely rise above the middle ranks white-owned corporations?

Why is the average Chinese income less than the average white me, yet statistically Chinese on the average are brighter?

Why are the actions of single Chinese still considered representative he race?

Why are Charlie Chans and others still considered acceptably funny not in bad taste and just plain sick?

Why are Chinese children constantly reminded of the bad aspects heir heritage, and the good aspects so forgotten in their school's ory books?

Why is the word 'Chink' funny and not vulgar?"

m sure that if you have an answer to any of these questions, Marko ld be more than glad to receive them.

ward the end of his speech, Marko told a story of one of his mpts to explain the prejudices against the Chinese to a friend. The y went something like this:

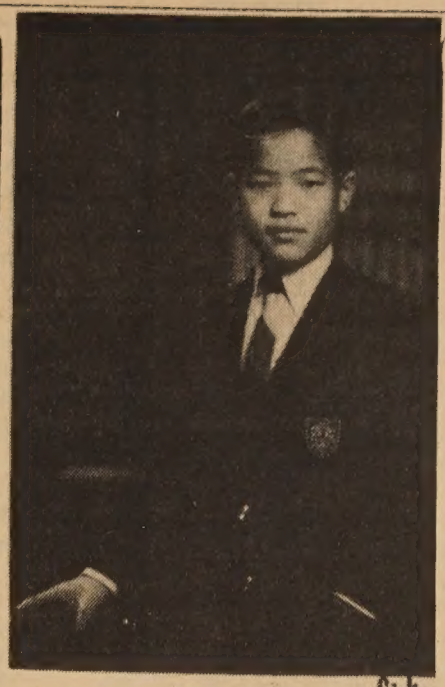
He felt that being Chinese was like having a big nose. It sticks out it doesn't make you inferior in the eyes of others. However, it's olite to ask someone about his big nose.

t is not impolite to ask a Chinese-American how long he has been e country, if he is a citizen, and if he was born in the United es. I wish being Chinese were like having a big nose, just a physi-characteristic. But for years, too many Americans have regarded g Chinese as a state of mind."

lon't know about you, but by putting this all together, Marko is step ahead in the game of life. He has the insights and the ques-, now all he needs are the answers. Hopefully he's enabled other ls that were perhaps too timid, too confused, too conservative, or pathetic to begin a move in the right direction.

the end, Marko Holland Fong has a way of saying it all.

here is still discrimination. All that the Chinese-American asks is e a first class citizen in a land where he has always been second ."



MARKO HOLLAND FONG

ST. MARY'S GOLDEN ANNIVERSARY FETE

St. Mary's Chinese Mission celebrated its 50th anniversary on December 5 with Archbishop Joseph McGucken presiding at a high mass at Old St. Mary's Church.

Afterward parishioners, alumni and teachers kindled memories at a reception and met in the evening for a banquet at the Empress restaurant.

Over 800 persons attended the dinner which saw Chinese consul general C. C. Tuan, Mayor Joseph L. Alioto, State Senator Milton Marks and Assemblyman John Burton at the head table.

The two legislators, presented framed resolutions from Sacramento for the occasion. Likewise Supervisor Michael O'Driscoll presented one from the San Francisco Board of Supervisors.

Father Charles Donovan, director of the mission, spoke of the history of the English and Chinese schools operated by the Paulist fathers, which now have an enrollment of 800 students in the day and evening classes. The English school is conducted by the Sisters of St. Joseph of Orange.

The $100,000 building which stands at the corner of Stockton and Clay Streets was a gift from Bertha Welsh, daughter of a pioneer. It was dedicated on December 8, 1921.

Chinese language school principal John Yehall Chin and administrator Helen Jow were honored for their years of service to the school. St. Mary's is noted for its basketball teams and girls' drum corps, which played at President John Kennedy's inaugural.

CHINESE-SPEAKING SOCIAL WORKER

Social worker Agnes Hsu has been assigned by the Catholic Charities of the Archdiocese of San Francisco to work with Cantonese and Mandarin speaking families and individuals who may need social help.

Mrs. Hsu, who studied in the Orient and at Smith College, graduated from Notre Dame College, Belmont, and received her master's degree in social welfare from the University of California.

An appointment with Mrs. Hsu can be arranged by calling San Francisco Catholic Social Service, 387-8200. All counseling and consultations at this United Crusade are strictly confidential.

Psychiatrist, kidney machine patient, dies

SUNNYVALE, Cal. — Funeral services for Dr. Oak Chee Wong, a Sunnyvale psychiatrist who had lived since 1965 with the aid of an artificial kidney machine at his home, were held last Saturday.

Rites were held at the Sunnyvale Mortuary with interment in Santa Clara City Cemetery. Dr. Wong died December 5 from congestive heart failure presumable caused by the effects of his long years on the kidney machine. He was 36.

He was a pioneer patient of Dr. Balding Schribner of Seattle, one of the developers of the do-it-yourself blood purifier in 1966 and had been using his bedside dialysis equipment ever since.

Ironically, Dr. Wong discovered his kidney disease himself in 1960.

As a medical student at the University of Oregon, he was learning to analyze urine samples and was practicing on himself when he noted abnormalities, mildly high blood pressure and other symptoms of the disease.

He had used the portable machine at home three times a week, the last time the night before he died of an apparent heart attack.

His brother, Dr. Oakland Wong of San Jose, said Dr. Oak Chee Wong was suffering from a "terminal situation, but the machine kept him going for six years."

Dr. Wong is also survived by his wife, Mrs. Pearl Wong, of Sunnyvale; two children, Leland and Cassandra Wong, both of Sunnyvale, and three sisters, Dale, Jane and Sue Jean Wong, all of Santa Clara.

His parents are Mr. and Mrs. Hing Sang Wong of Santa Clara.

He was a member of the American Medical Association, the Santa Clara County Medical Society, the Santa Clara County Psychiatric Association and a staff member of El Camino and Agnews State Hospitals. A native of Canton, China, he was a graduate of the University of Oregon Medical School.

SACRAMENTO ASIAN STUDENTS SEEK AID

SACRAMENTO — The Asian American Student Alliance at Sacramento City College is enlisting support from the Asian community in its demand for an Asian counselor.

AASA pointed out that 900 Asians comprise the largest minority on the campus of 8,100, adding that the blacks and Chicanos with about 650 each have a black counselor and a Chicano counselor among the 15. The budget calls for 16, but the funds are being used for other purposes, it was charged.

Asian students have had to seek advice and counsel from Asian faculty members in the meantime, adding extra burden to their work load.

CANTONESE SONGS ON RADIO SHOW

Commodore Stockton students will sing Cantonese songs on "Hollyday Programs," a series of five one-hour productions on radio station KALW (91.7 FM) from December 13 to 17.

The show is produced by the station in cooperation with the Intergroup Relations Component of the San Francisco Unified School District's ESEA Title I project. Air time is 9 a.m. with a rebroadcast at 6 p.m.

INFORMATION NEEDED . . .

about automobile accident witnessed on Dec. 6, Mon. evening about 7:45 at Vallejo and Hyde. Call disabled girl on crutches, driver of lt. blue '67 Dart (other car involved '70 Cad. conv.). Phone 621-0066.

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—the bank with an open door for all!

FOLKSAYINGS FROM CHINA

GORDON LEW

When it comes to telling good from evil
Some people seem to have no mind!

They start searching for the good god,
And in the end it's the devil they find!

當他是神。 分明是鬼，

SECRETARY TO QUIT OAKLAND POOR BOARD

OAKLAND — Nancy Lee, secretary of the Oakland Poverty Board, will tender her resignation following last week's meeting.

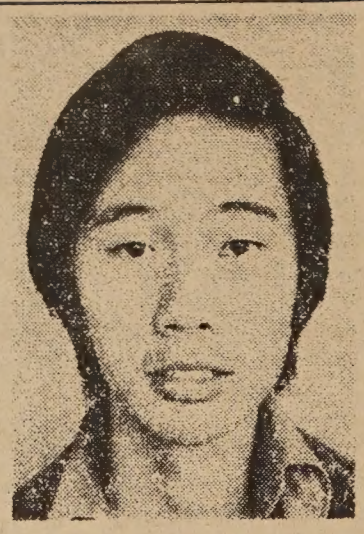
Miss Lee announced her resignation in protest over what she alleges is the failure of the new city poverty program to get started. She is a representative of the Asian community on the 21-member board.

When elected to the board in August, Miss Lee said she believed persons with strong convictions, "a lot of guts" and commitment, could create poverty programs that would help the community.

Now she doubts it. Miss Lee said the very board members who were the most vocal at board meetings failed to show up for their committee meetings and failed to do the necessary homework so they could understand what was happening.

Miss Lee objected to the board's decision to delay any action on immediate emergency funding for the Chinese Community Cultural Center—a proposal made by poverty program administrator Charles Goady.

She reiterated Goady's argument—that the Chinese Community Cultural Center was the only agency providing its kind of service to the Chinese and should be saved before it went under.



Alvin Go, a straight-A student at Lowell High School, wins an all-expense trip to the Orient in an Examiner-sponsored contest.

CAREER GUIDANCE WORKSHOP STARTS

Adults who wish to enter new careers, and/or upgrade present careers; or those in need of further education and retraining may apply now for the Career Guidance Workshop beginning January 4 at 7 p.m. at Marina Adult School, room 117, 3500 Fillmore St.

This free service offers testing and group sessions as well as individual consultation with professional counselors on matters of occupational and educational goals.

Telephone 771-4880 for additional information.

GEORGE LUM HEADS ISLAND ALUMNI GROUP

HONOLULU — George W. H. Lum was elected president of the McKinley High School Alumni Association at the recent annual meeting held at the Moana-Surfrider Hotel.

Among other officers are Herbert A. B. Chang, vice president, and Wah Chan Ching, auditor.

TWO GUNMEN ROB MASONIC GARAGE

They were well-groomed, but they weren't well-mannered. Two well-dressed Orientals held up the Masonic Memorial Temple Garage last week and drove off with the weekend receipts estimated at "over $1,000."

Police Officer John MacGillivray said the pair drove up to a gasoline pump manned by Thomas Mock, 27, who asked, "May I help you?"

The driver shoved a gun in Mock's face and said, "You can help me with this. We want the money."

Meantime, the man on the passenger side pulled a gun on manager George Pope, 55, and led him to the office where Pope was forced to open the cash register.

The suspect took the money, ransacked the desk and took five manila envelopes containing receipts from Saturday and Sunday.

The pair, armed with small automatic weapons, then drove out. They wore no gloves.

The gunmen were described as Orientals, 19–21 years of age, well-dressed and driving a gold-colored 1962 Chevrolet Nova.

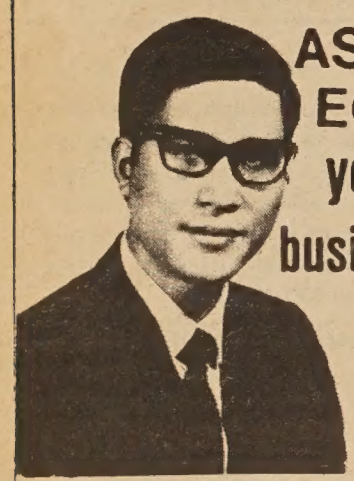
Mock and Pope managed to obtain the vehicle's license plate number, but the car had been stolen.

4-UNIT MANDARIN CLASS AT USF

A special invitation has been extended to the Chinese community to attend a Mandarin Chinese course to be given by the University of San Francisco Modern Language Department this coming spring semester.

The spoken Mandarin class, offered for four credit units, will utilize tapes and latest teaching techniques.

For information call Prof. Szilard I. Szabo, 752-1000, ext. 594, or write USF Language Laboratory, 2130 Fulton St.



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KQED Chinese Community Hour

KQED-FM Radio 88.5 **Wednesdays, 8 p.m.**

The Chinese Community Hour rogram of December 22 will pre- nt orchestral music from various gions of Kwangtung, as follows:

1. "Medley of Folk Melodies" Cantonese),
2. "Wedding Music" (Hakka),
3. "Pair of Lions Playing with a all" (Swatow region);
4. "Thrush Jumping on Frames" Swatow region; a traditional mel- dy arranged for solo wind instru- ent and symphony orchestra);
5. "Fragrance of the Betel Nut" Hainan Island).

* * *

Kwangtung Province, the region om which most of the Chinese America originated, has had a ther complex ethnic history. The iginal inhabitants were the Yueh Yuet in Cantonese) who first me under the rule of the Chi- se Empire in the third century C. Over subsequent centuries ey adopted Chinese culture and so intermarried with Chinese lonists from the north. By the ng dynasty, the Yueh had been sorbed as an integral part of the n-Chinese people. Their descen- nts formed the Cantonese-speak- g group which today comprises out 65 per cent of the people of wangtung. Since this group con- lered themselves descended from e original settlers, they some- nes call themselves Punti, mean- g "Local People."

Mongol invaders during the 13th ntury forced other groups in ina to flee southward. Among se were the Hakkas. By this e the fertile valleys of the Pearl ver Basin were already largely cupied by the Cantonese, who arded the newcomers as intrud- and designated them "Hakkas" "Guest People." The Hakkas d to content themselves with tling in the mountainous areas the northern and eastern re- ns of the province. Today Hak- s comprise about one-seventh of Kwangtung population.

Yet another large group in angtung was descended from igrants from the southern part contiguous Fukien Province. hough immigration into Kwang- g from its neighbor to the th had taken place continu- ly throughout the centuries, a e part of the exodus from Fu- n to the south occurred during troubled time of the Mongol sion. Many of these people centrated around Chiujau (Swatow region), which today has a population of about five million. The Punti called this group Fuklou (Hoklo) or "People from Fukien." The Fukienese also established colonies in other areas along the coast, such as the Lungdu and the Sidaidu regions of Chungshan District. Another large concentration of about two million lives on Hainan Island off the southern coast of Kwangtung.

The three main dialects—Cantonese, Hakka, and southern Fukienese (including the Chiujau and Hainan groups)—are widely divergent and mutually nearly incomprehensible. Each region formed a distinct subculture area. This is reflected in the music of each dialect group.

Although each dialect group of Kwangtung has its distinct type of music, the music of the Cantonese group is denoted Kwangtung music in spite of the fact that the other groups also have their own musical literature. This is due to the political, economic, and cultural dominance of this group over most of the province. Kwangtung music as performed today was derived from northern Chinese opera music, and took shape as a separate art form only since the early 20th century. However, today it is widely appreciated not only among the Cantonese but also among Chinese from other regions.

Han music, the orchestral music of the Hakkas, is thought to be derived from the ancient music of Honan Province in the heart of the Yellow River Basin. It is said that when the Hakkas migrated southward from north China, they brought this music along with them.

The music of the southern Fukienese dialect group, as represented by Chiujau music, represents yet another musical tradition in Kwangtung. Some of the melodies are said to be derived from music dated as early as the Sui and Tang dynasties. Chiujau music has a diverse repertoire. It is noted for its pleasant and gentle qualities.

EART ATTACK KILLS HK COUNCILMAN

ONG KONG — Sir Cho-yiu n, 64, senior member of Hong g's executive council, died of art attack during a council ses- last week.

n attorney by profession, Sir -Yiu had been active in civic irs in Hong Kong for 25 years. was born in Hong Kong, ed his law degree at London versity and was named a ght Bachelor in the Queen's Year's Honors List in 1969. years earlier he had been e an Officer of the British pire and in 1965 was made a mander of the same order.

CULTURAL XMAS FETE AT KABUKI THEATER

The Second Annual International Christmas Friendship Festival will be held on December 18 at the Kabuki Theater, 1881 Post St.

The festival is dedicated to world peace and plans are for a cultural festival with different nationalities contributing their unique talents.

Tickets for the 7 p.m. event at $6.50 each may be ordered from the festival at 44 Page St., 94102, or phone 861-2641.

DR. LAWRENCE CHAN HEADS GOLF CLUB

PORTLAND, Ore. — Dr. Lawrence Chan has been elected president of the Portland Chinese Golf Club for 1972.

The club is planning a Christmas dinner party at the Thunderbird-Coliseum. In 1972 it will host the Invitational Tournament on Labor Day weekend. The event attracts Chinese golfers from the Pacific Coast.

PORTLAND CHINESE ENGINEERS ORGANIZE

PORTLAND, Ore. — Engineers of Chinese descent in the Portland metropolitan area have been increasing with the years. An organizing meeting has been planned for early January at the Chinese Consolidated Benevolent Association hall.

Those interested may write Bruce L. Wong, 1941 S.E. 31st Ave., Portland, Ore. 97214.

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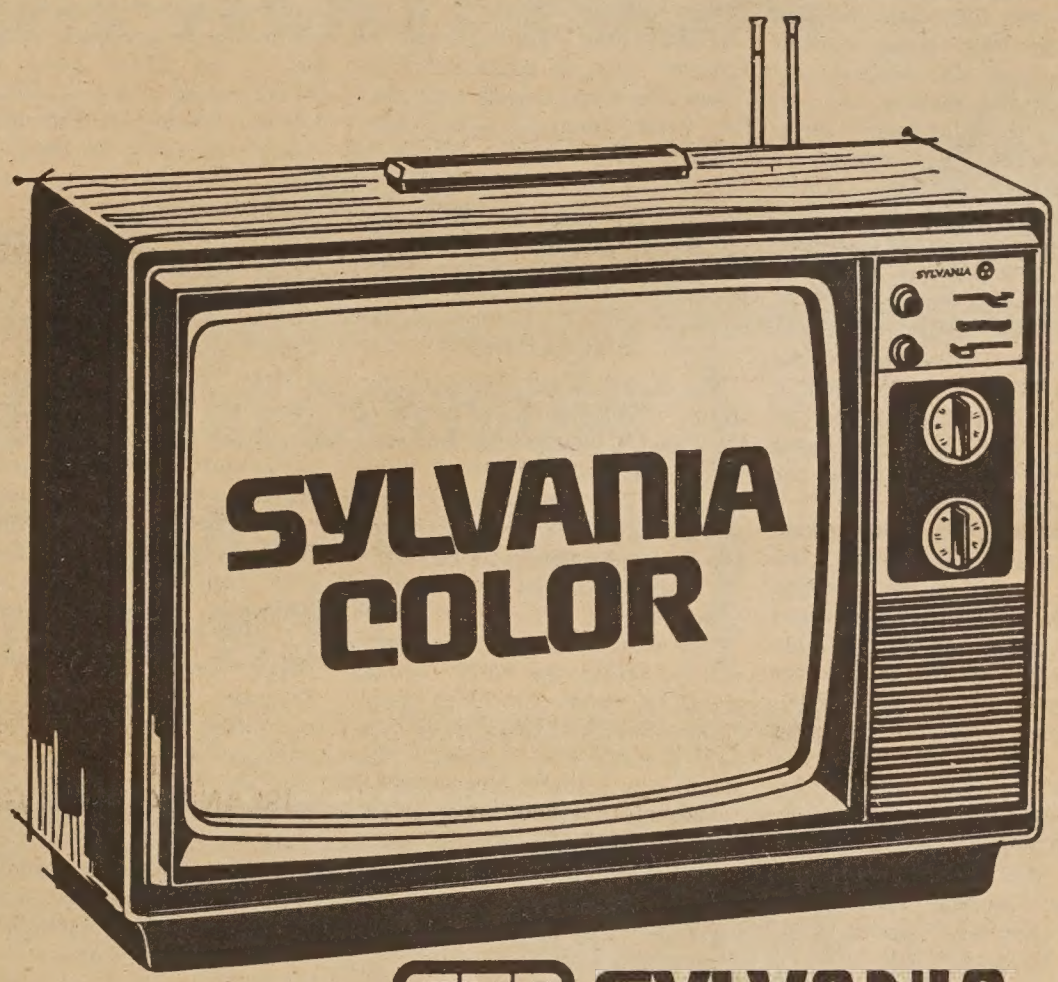

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Asian American solidarity

By FRANKLIN FUNG CHOW

ASIAN AMERICANS

The beginning of WW II, for the United States of America, was December 7, 1941, just thirty years ago. A new generation has grown up since and apparently not remembered that "day of infamy."

Those of us who have worked with this new generation have seen the nucleus of an Asian/Asian-American coalition gathering together, especially on the campuses, in order to learn of each other's heritage and to share a common ground of being. As a part of that shared ground they have worked together to help bring needed services in legal aid, medical, nutritional, housing services, etc., to the needy within the Asian American community. This joint effort which crosses previously defined lines of "enemies" has borne fruit on the "front lines" in selected fields of confrontation chosen by thse new students and their allies.

The solidarity of the new Asian/Asian-American students and the working class is a reality but it is possible that, at a higher level of "planning," steps may be taking place which will do damage to the concept of solidarity.

The proximity to power allows individuals and/or groups to influence that power. There is within the Asian American community one and only one organization that has a full-time lobbyist at the seat of power, Washington, D.C., and that is the Japanese American Citizens' League (JACL) located at 2120 L St., N.W., Washington, D.C.

The JACL has drafted a bill "to establish the cabinet committee for Asian American Affairs, and for other purposes" (see the 92nd Congress 1st session, HR 8122).

On the face of it, the bill apperas to be meritorious. However, all Asians and Asian Americans, individually, in groups, and especially in coalitions, should write the JACL for copies of the draft bill in order to read, discuss, debate, and fight over the words and wordings. Then the results of this process could bring about a bill more representative of the total Asian American community.

Also, the results should be simultaneously forwarded to each and every congressman and congresswoman who might want to represent the welfare of the Asian American community. These representatives should then meet together to draft a bill which they could jointly sponsor, a bill which the Asian American community could unite behind, since it had a role in its formulation.

If the JACL does not come extensively into all segments of the Asian American community, then the Asian American community must go to the JACL. Power to the people, but that power must be exercised *by the people*, or it will most assuredly be misused by some who say they represent the people.

EXCLUDED

The Equal Employment Opportunity Commission (EEOC) on December 1 charged the American Telephone and Telegraph Company (AT&T), the nation's largest private employer, with extensive job discrimination in its treatment of women, blacks, and Spanish Americans.

The AT&T offered some statistics to refute the EEOC accusations. Of employees hired during 1971, they said, one out of every four is either black, American Indian, Oriental, or Spanish-surnamed.

It is a fact that AT&T, for its own purposes, had the sense to include in its statement "Orientals," whereas the EEOC may be operating on an "out of sight, out of mind" basis in their omission of concern for equal employment opportunities for Asian Americans.

On November 10 at the EEOC hearings on employment practices in the utility industry (held in Washington, D.C., November 15-17), statements were presented by Southern California Edison Co., and the company was subsequently questioned by the EEOC.

The line of questioning should raise the ire of those concerned for Asian American civil rights. EEOC chairman Brown, a black, questioned the company regarding blacks, and Commissioner Telles, a Chicano, raised similar questions relative to Chicanos. Since there was no Asian American on the commission, there were no questions or points raised relative to the civil rights of Asian Americans.

Prior to the hearings, on November 7, an EEOC press release enumerated some statistics on women, blacks, Spanish-surnamed Americans and how these groups were excluded from equal employment opportunities.

Those of us who work for equal employment opportunities need to help EEOC to be more sensitive to the need for including Asian Americans in the mental, verbal, written and programmatic concerns of the commission, and hopefully from there to similar opportunities in the federal government.

The Chinese for Affirmative Action, the Japanese American Citizens' League of S.F., the Chinese American Citizens' Alliance of S.F., the Chinatown-North Beach District Council, Inc., the Poverty Program, the Filipino American community, the Samoan American community and other Asian organizations should individually and jointly invite the EEOC commissioners to San Francisco in order to present to them documentation that the Asian American has historically and is presently treated on an unequal basis in employment and employment opportunities.

The federal government is unaware that Asian Americans have employment problems. It is the Asian American community's task to articulate the problems, because without articulation there is no solution.

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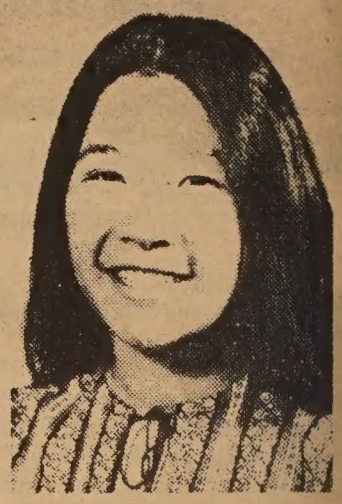
STOCKTON MISS IS TEENAGER OF MONTH



CONNIE MAH

STOCKTON — A 17-year-old Edison High School senior has been named Teenager of the Month by the Greater Stockton Kiwanis Club. She is Connie Mah, daughter of Mrs. Jane Mah, 2036 S. San Joaquin.

Miss Mah, who has been a member of the California Scholarship Federation four semesters, placed first last year in the Yosemite Division, National Forensic League speech tournament. She is conducting marine ecology research as an extra-curricular activity at Edison High, is Alpine Club treasurer, and has been active in Girls Athletics Association volleyball and tennis.

REPORTERS' OPINIONS

(Continued from page 1)

coverage on Chinatown. Chinatown is a crowded, poverty-stricken ghetto isolated by cultural barriers. The language and culture of the Chinese people create a distance between the Chinese community and white American society, yet at the same time, it is precisely this strangeness in the language and culture that fascinates the white people. The Chinese immigrants find security in living among people of their own culture, and many still prefer to remain in the ghetto rather than move into a white neighborhood.

Traditionally, the Chinese people have always been a very proud and ethnocentric race of people. They are suspicious and condescending toward foreigners, or white people. They want nothing to do with outside elements, and a reporter, especially a white reporter, definitely appears as an outside element to them. Chow explained the Chinese attitude toward foreigners: "I just think the Chinese are a private people. Their reticence to talk can be traced all the way back to their xenophobia. They simply do not deal with foreigners on the foreigners' level. They are above it."

L. Ling-chi Wang, co-chairman of the Chinese Media Committee, said, "The major difficulty of a reporter coming into Chinatown, and I don't care whether he is a Chinese or non-Chinese, if he has never had any involvement in the Chinese community, automatically I prove him incompetent and incapable of covering anything of honesty and of significance relative to the Chinese community." Wang also charged that reporters are often rude and insensitive to the people of the community.

The problems in Chinatown are complicated. They stem from socio-economic problems that involve the mentality and culture of a whole race of people. The problems of exploitation of workers or youth gangs in Chinatown should not be dealt with superficially in the media, as an ignorant reporter can only do.

In covering minority news, the reporter is actually creating or confirming a public image of that minority race. Minority news coverage becomes nothing more than bad publicity when the news is not handled responsibly.

Wang feels that a Chinese reporter is more sensitive to the problems in the Chinese community, and that there is a certain rapport which exists between the Chinese reporter and the people. Chow, however, feels that reporters to the Chinese are reporters, whether Chinese or non-Chinese. If there appears to be some rapport, he said, it is because "Chinese love to maintain appearances. They like to b.s. So people will come up to you and say, 'Oh, you're a very fine reporter. You're a credit to the community. It's very good the Chinese-Americans are in the media; and all that jazz. And they will maintain the appearance of having their trust. But when it comes down to the crunch, you're just any other reporter."

Thus, Chow does not think the community leaders are more willing to talk with him because he is a Chinese reporter. In fact, he thinks that white reporters may be able to get more information out of the Chinese because the

(Continued on page 8)

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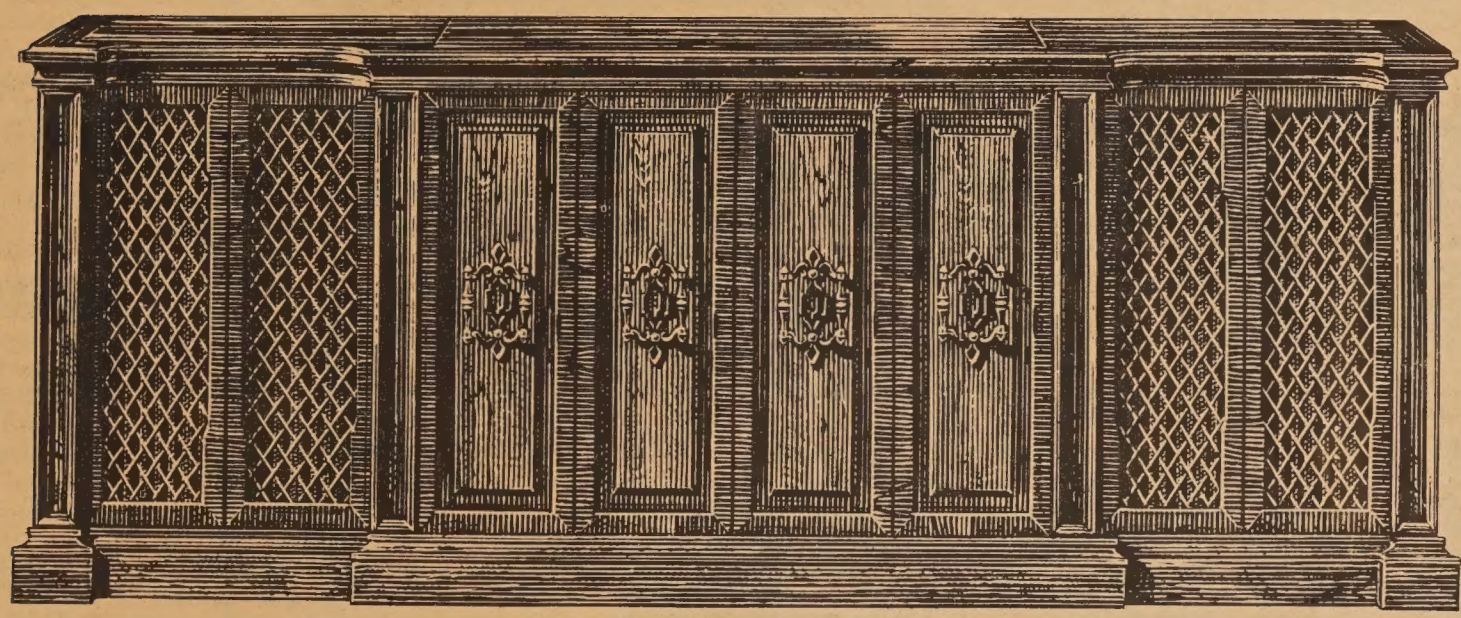

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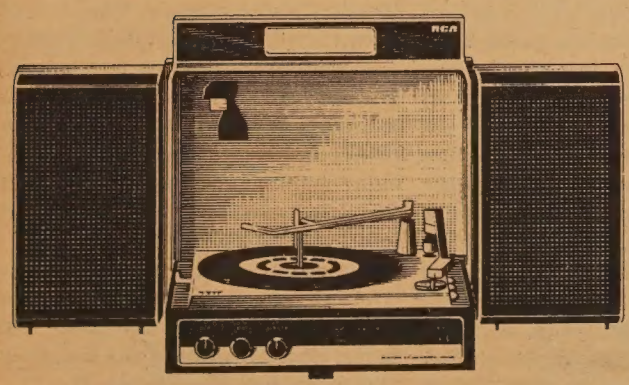

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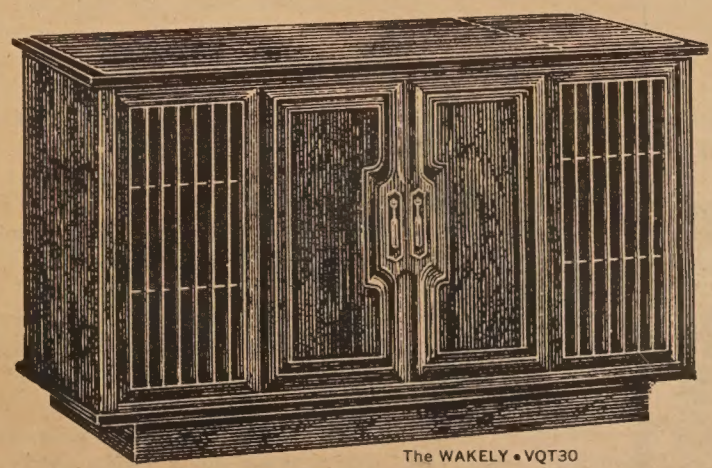

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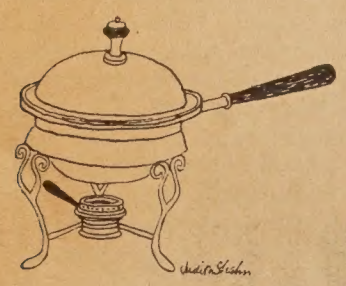
THE DEBATE CONTINUES ON THE QUESTION OF CHINATOWN REPORTING

(Continued from page 6)

white reporters are distant, and the consequences of what is said will not come back to the Chinese community.

Not only do the language and culture within the community prove to be barriers to the reporter, but there are several other reasons for the difficulty in obtaining information about the problems in Chinatown. With respect to the workers, the fear of reporters is much deeper than an apathetic attitude. To understand this fear, one must be aware of the social and economic position of the immigrants in Chinatown. The recent arrivals from Hong Kong are usually handicapped in the English language, and thus, are limited in job opportunities.

The older immigrants from China are usually lacking vocational skills also, and they must either train or find unskilled labor. So the young and old are confined to Chinatown by their social status. They rely on what income they make as a restaurant worker or seamstress, however substandard the wages and conditions may be.



Explaining why the Chinese workers are reluctant to make complaints or talk about Chinatown's problems, Wang said, "This [their job] is their bread and butter, and they don't want it taken away from them. And it's very easy. I mean, if you don't speak the English language, if you don't have any marketable skills to offer the employer outside of Chinatown, and if your only hope of finding a job is in Chinatown, you just don't want to rock the boat. Because what will happen to you is that you will never be able to find a job anywhere in Chinatown, because words travel so fast that a person could be ostracized economically and socially in no time at all. I have seen this happen repeatedly."

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In the case of community leaders, Chow said they are fearful of giving information to the media because, first, they think the media will distort the information and, second, in giving out any information, they will put themselves out on a limb.

Perhaps the reason why the Chinese think the media will distort the information is because they have seen such distortion in the past in regards to news about Chinatown. Wang cited two prime examples of such sensational distortion of the news. One was a front-page article in a recent edition of the Examiner newspaper whose headline read, "Spy, Dope Links to Chinese Alien Flood" (Examiner, Nov. 5; E/W Editorial Nov. 17; E/W Letters to the Editor Nov. 24). The other was also a front-page article, in a Las Vegas newspaper, whose headline, in red ink, ran "Tong War Rocks Bay Area."

Wang said, "This is nothing but a blatant, racist insult to the Chinese community. . . . Can you blame the Chinese community for sometimes being skeptical about people from the media? Because this is what you get from them all the time, and is what is building all the anti-Chinese sentiment in the public." Wang claimed that this type of news coverage is extremely irresponsible. "Those people down in Las Vegas, they don't know beans about what's going on up here."

Wang claimed that the editorial boards of some newspapers are very racist, and allow this kind of biased reporting to come before the minds of the public. Chinese in the media are responsible for informing the public on how they are being misled by articles such as these, he said. A responsible journalist should probe for the reasons behind the socioeconomic causes of such problems as the youth gangs in Chinatown. Yet only a reporter who possesses a sympathetic understanding toward Chinatown could do a responsible and thorough job of reporting, and sympathetic understanding comes from involvement within the community, he said. This is why reporters without involvement in the Chinese community can not do an accurate job of reporting events in Chinatown, especially controversial and sensational news. They are interested in doing a superficial coverage of the existing problem, but not concerned with the problem itself.

Wang said, "Why should the white people come in here and try to expose the horrible working conditions when they have no alternative to offer the ladies [those working in Chinatown's garment shops]? . . . A lot of times we hear in the media--in newspaper, radio, and television alike—they all like to report about the substandard wages that the ladies are getting and that restaurant workers are getting. But it never occurs to them to ask the question why; why are they being exploited, why are they being paid below minimum wages." Thus, half-reported facts and a sensational write-up by irresponsible reporters cause the news about Chinatown to become distorted in print, and the Chinese people fear and distrust the media because of such distortions.

The second reason Chow gave for the reluctance of community leaders to give information to reporters is their fear of cutting themselves off from their sources of information. Primarily, he mentioned those people who work with the youths in Chinatown. "If they say something about the kids," Chow said, they are afraid "the kids will just turn back on them and say 'You guys finked to the pigs.' Or if they say something about the kids, then they will expose to the public how they're not using public funds in the way the public thought they would be used.

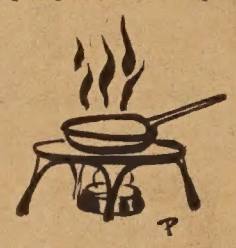
"Who knows, they may be giving money to those guys to continue what we consider crime, because that's their way of getting in with the kids and maintaining a working relationship, so that maybe in the long run they can turn their heads around. But the cost is maybe to use public funds in a way that is not normally thought of. You're supposed to set up programs. Well, the programs may involve you bailing these guys out every time they get in trouble, or hiring them lawyers, or maybe even giving them a clubhouse so they can plot more criminal schemes." Because the youth leaders fear they may lose the trust of the Chinatown youths, or are afraid they cannot justify their expenditure of public funds, they remain silent toward reporters.

Chow also cited another circumstance which prevents an unrestricted exchange of information between the Chinese community and reporters. That is the uncooperative attitude which he feels some community leaders hold with respect to reporters. Chow charged that L. Ling-chi Wang is one such individual. "Ling-chi Wang's attitude . . . 'You are the journalist. You have a responsibility to tell the truth. I'm going to see if you get it.' If he wants to take that kind of attitude, fine. But then he has to bear part of the responsibility for the suppression of information. 'Cause he knows how to get it out, and he has access to it. And if he's just going to stand by and say, "All right, you're the journalist. You go and get it,' and then complain that it isn't found, he bears part of the responsibility. . . . He typifies to me the major obstacle in Chinatown."

Chow said that Wang and other people in Chinatown do not give information to the reporters while they, at the same time, expect reporters to report the facts. "What makes me bitter about it all is they're the ones who have the keys to the bank vault, and they complain that we don't make an attempt to open the bank vault. It's like you get slapped one way and stabbed the other. Why should I feel repentant about not carrying off my responsibility as a journalist adequately, when I know that my hands are tied and my mouth is gagged and every door is closed to me? Why should I feel repentant for failing to live up to my responsibility, especially when the accuser is the person who's my main obstacle? That, to me, is the whole problem of trying to get something in Chinatown."

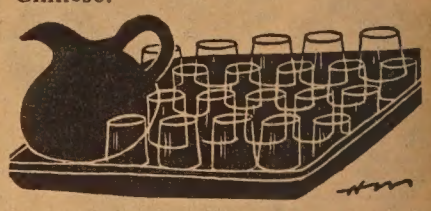
Wang responded when interviewed about the charges that Chow had raised against him: "I am very, very surprised that he [Chow] thinks I'm difficult. I dare him to bring me one reporter who says I am being difficult--one reporter in the Bay Area, whether he be Chinese or non-Chinese or black. . . . I am the one in Chinatown who is always calling on the newspapers, TV and radio, informing them about certain events and demanding that they dover it."

Wang explained his interest in using the media to dispel public prejudice against the Chinese. "I probably hold more press conferences in Chinatown than anybody, partly because I feel very strongly that the Chinese community is not being understood by the public, and a lot of prejudice and discrimination against the Chinese occur largely because of public ignorance about the Chinese people. And things like these two examples I have cited you [newspaper clippings previously mentioned] are going to add more ignorance and public prejudice about the Chinese, and, unless we start asserting ourselves and speak out on these issues that we know best, I think we will be at a tremendous disadvantage." Again, Wang emphasized that reporting of Chinese affairs by Chinese reporters who understand how the Chinese people feel is important.



While the media can prove to be advantageous to the Chinese if used properly and responsibly, the Chinese people are often skeptical of and uncooperative with the media. Wang said that the white media are hostile toward the Chinese and therefore do not serve the interests of the community. Also, he explained that a lot of Chinese are unfamiliar with both the workings of the media and with what goes on outside of Chinatown. This fear of the unfamiliar not only limits the Chinese people's understanding of the things outside Chinatown, but also adds to the ignorance and prejudice of white people who know nothing of Chinese people, except perhaps what they read in sensational news articles about exploitation, crimes and violence in Chinatown.

The media can be effectively used to educate both the Chinese and the whites about each other's culture. Programs on Chinese history, art and culture can help the white community to better understand the Chinese, while programs on English can teach the Chinese to have a better command of the English language. The Chinese Media Committee, with the help of many community volunteers, was primarily responsible for the practical English series now aired daily between 6:30 and 7 a.m. on KPIX-TV. The Chinese Media Committee is also promoting various other shows which would hopefully help to alleviate the ignorance and communication barriers between Chinese and non-Chinese.



Christopher Chow believes that a good reporter is a good reporter, and that a white reporter could cover Chinese affairs just as well as a Chinese reporter. L. Ling-chi Wang believes that news about the Chinese people should be covered by a Chinese reporter who understands the Chinese community. He believes a superficial and sensational coverage of Chinatown is racist and damaging to the image of the Chinese people in the public mind. Responsible reporting of Chinese affairs must include probing beyond the superficial facts to produce a more accurate picture of the circumstances and thus dispel the ignorance and discrimination of white people against the Chinese.

Station managers and newspaper editors should begin to recognize the inadequacies of white reporting of minority affairs. Hiring practices should include an interest in minorities who understand and are involved with their own community. The media can be a powerful vehicle for promoting understanding among people, yet it can also be equally effective in creating discord among people. If the media people feel some responsibility to report accurate and unbiased news to the public, then television and newspapers should begin to reflect this responsibility.

RECOMMENDATIONS FOR ELDERLY ASIANS

WASHINGTON — When you're old the plumbing is bad and all that, but special problems faced by elderly Orientals could be curbed if the Asian American Special Concerns session of the White House Conference on Aging's recommendations are implemented.

Areas covered in the recommendations were in education and training, funding for community projects, research and demonstration; health and medical; direct services; employment; housing; and legal issues.

The recommendations were printed in the final conference report provided all delegates and it has been printed in the Congressional Record (December 2).

Panelists were the Rev. Peter Kwon of the Los Angeles Korean community, Sam Yuen of the San Francisco Chinese community, Bob Santos of the Seattle Filipino community, Leo Teo of the Los Angeles Samoan community, Chris Nakama of Hawaii's Asian American communities, and Mike Suzuki, who represented the Japanese community, from Sacramento.

大學

（上接首頁）

，理由有二：㈠現存之省立大學已有人滿之患，尤其是在城區的大學，更超出其最高容額，未來人口增加，大學新生更多，非增設新大學無以容納。㈡加省現已成爲全美第一大省，人口增長率仍在向上揚，雖然年來移民來加省者較前減少，但本省人口增加的數量却十分可觀，所以在未來十年內，幷需增設二十家以上的初級大學。

查「卡尼基委員會」，係由前加省大學校長夸爾任主席，夸氏幷指出大學生入學之增長率，乃在「停定及前進」的形態中循環發展，而一九七〇至一九八〇十年間係屬「前進」時期，至一九八〇年時可能達「停定」階段。

在未來十年之「前進」期間，全國性之兩年大學入學學生將大爲增加，增加率可能達百分之七十，卽以去年（一九七〇年）而論，一年中增加率已由百分之二十八至百分之三十一。

對於四年大學之增設，該委員會認爲應包括設立人文科學及應用科學等，如工程、教育、商業管理等人材均爲未來社會所需者，在卽將來臨之十年間，此類四年大學之學生可能增加百分之五十八。

大學生增加的原因，除了人口增長率提高以外，對於成人教育的推進及職業機會之增加亦爲重要因素之一。

該委員會提供意見，新增設之四年大學，附有研究院發博士學位者，收學生額最好由五千至二萬之間，其專以普通大學生爲對象（無研究院設立）之大學院，如省立大學之類，其收學生額，則以五千至一萬人爲佳。

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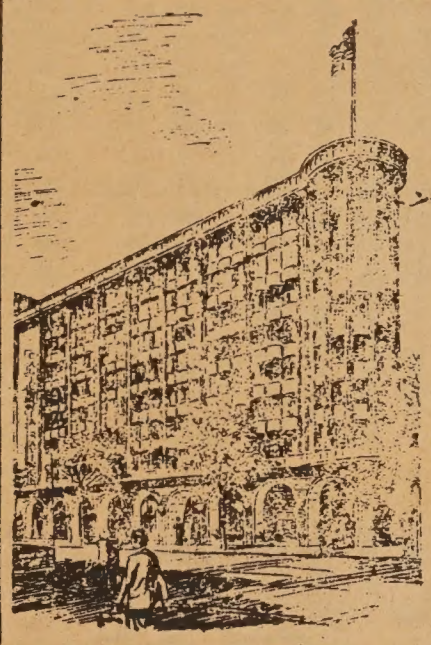
鉅片預告
「黑白雙俠」

夜刀擷集

貞明

※李貞明詩詞集「李牧信仰純篤，宗教經驗湛豐，抑更素佩其文筆優美，玆獲先睹其「初熟之果」纍纍爲大快也。觀其極嫻語體詩，更工舊律，有時雄渾蒼茫，有時清新秀麗；是眞教牧界之眞能詩者，蓋不愧爲『詩牧』也。」——謝扶雅

※本報代售，每本一元五角。



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余卓雄

去年歲末，東京石安藏牧師來信告訴我一件很悲傷的事情。他說他的一位主日學校教員在聖誕晚會舉行前的幾小時被汽車輾斃。死者的妻子却若無其事地出席慶祝會，她帶領丈夫的學生做完了游藝節目後，靜靜地回家去。在翌晨才把這不幸的消息公佈出來。

「聖誕應該是快樂的……」她擦着眼淚；「我的丈夫不願意在孩子們一年最快樂的時候有甚麽騷擾。」

喪禮在安詳的氣氛中結束，大人和孩子們雖然哀慟，但是更不會忘記聖誕晚會上曾有過喜悅。可憐的妻子的勇敢是殉道式的，理智也不能解釋。但是，如同佐治・依利亞說的：「我們如不互相減少彼此在世間的痛苦，人的生存又有甚麽意義呢？」

耶穌的降生確實減少了我們很多的痛苦，他要使負重担子的人獲得安息，聖誕節的喜樂是一個象徵，實際加惠於人的那股力量分佈於一年三百六十五天，很多人容易忽畧這一點。

十二月，在一年中特別予人聖善感。上帝降臨人間，如同一個父親來訪問他的兒女們，他這一次是以人的形狀駕臨。「從來沒有人見過上帝，只有在父懷裏的獨生子，將他表明出來。」基督的道成肉身在童貞女懷孕的奇蹟中超乎自然律，他必是自有的，自有的不被時間空間的限制，所以能永有。拉曼博士在他寫「奇妙的主」一書中寫：「我可以告訴你誰造上帝，但你不能質問我誰造那個造上帝的人，以至無法終止，也令我們的信心無法開始。聰明人不如此問，你必需信，眞理之門因此洞開。」

有一天我在士作頓街行過，那時正是僑團慶祝孫中山先生誕辰一百零五年。我想，聖誕是不是紀念耶穌誕生一千九百七十一年呢？在人方面說，耶穌生在伯利恒是他做人的開始，但不是他的開始，因爲「萬物都本乎他」。

基督說：「凡看見我的，就是看見我的父」。那麽父與子是一位還是兩位？這便引起了三位合一的神學說，加上聖靈在我們心裏的感動，使我們對聖子之有聖父的權榮的信仰相得益彰。話說回來。所謂「父子」，不過是人的言語，在耶穌的生命中，曾使腐木變爲良材，窮盡天下詩書，也記載不了。趙紫宸寫道：「世界不有上帝則已矣；若有上帝，應不能不如耶穌。世界上既有耶穌，即不能沒有上帝。」偉哉！

有人企圖把耶穌的神性刪去，他不過是一個普通人，如聖人也有過犯，可知沒有一個「人」能配得上爲人類的救主！古今以來，多少人冒充神，比如中國歷朝帝皇，日本的天皇，和近代的獨裁者，無非要利用神權來鞏固自己遲早要動搖的江山。吾生已晚，只聽見過那清朝最後的溥儀皇帝，曾悄然死在北京，人以血肉之軀，無力經得起歷史的考驗，「神」彼此起落，基督的光輝，仍照遍四方。

有人又曾把耶穌的人性拿去，這也不行。如此他的十字架救贖就全無意思了，他的下凡也是例行公事。但上帝是愛我們的，他願意離天宮，落凡塵，歷盡人間凄凉辱罵，飲苦杯，受鞭打，爲衆生付出贖價。在十字架，人子的耶穌是死了。但神子的耶穌却復活了，這樣，慶祝聖誕更有不朽的意義了。否則人生人死，有甚麽希奇可言？

在聖誕賀詞中最爲我們喜愛的是；「榮耀歸於最高處的眞神，平安歸於在地上的人類。」今天環顧左右，平安似乎空想。但平安其實是個人的，要全地平安，是不可能的事，除非等到基督的再臨。在目前，基督徒雖不志在地上七八十年的繁華夢，但絕不否認他們在地上爲人應有的快樂、盼望、生機。上帝既命人爲萬物之靈，他當然不願意我們活得像個死屍，他要我們在人爲的不平安中，追求屬天的平安。

幾千年間，猶太民族不知道亡了又復興了多少次，和平仍屬有待。但這個猶太人的耶穌却把他的「和平」給了外邦人，他的誕生，就是以公元爲曆號一事看來，已經把破碎的歷史結合爲一了。

約瑟當年帶了重孕的馬利亞四處找棲宿之所，伯利恒全鎮均告客滿。就是到了今日，我來到一處公共場所，看見一個告示牌寫着：「我們有權拒絕任何人士」。然而耶穌的福音，曾使有歧視心的人除下拒絕的告示牌，他的禮拜堂滿遍地極，歡迎各界人士進內。他說過：「你們尋找，就必得着」。

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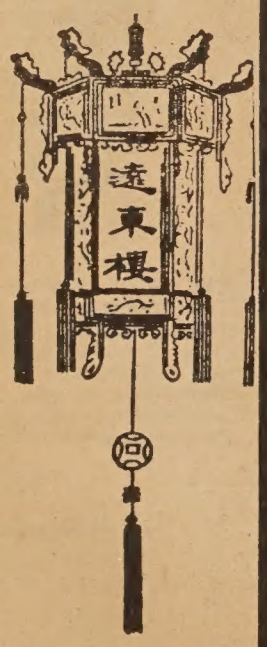

本樓餐廳華麗堂皇。有冷暖氣調節設備。座位舒適。二樓可容一百一十餘席。樓下酒吧。廂房散座。壽筵喜酌大小筵席。僑胞惠顧。無任歡迎。

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中國人的智慧

全盤西化論者每每說科學在中國不能生根。爲甚麼科學不能在中國生根，他們不肯明講。其實，他們認定中國文化猶如雜草，把土壤中的養料都消耗了，因此而種子栽下去生不了根。他們把科學看成爲只有西洋才有，不知道中國從很古的時候起，早就有了科學，不僅生了根，而且長成了大樹，發展成樹林。科學之中最基本的一種是數字。我們中國的數學相當發達。十八世紀以前的世界各國，在數學方面趕得上我們的，很少。天文學與數學有密切的關係。十八世紀以前的各國　在天文學方面趕得上我們的也不多。談到物理學，在牛頓出世的一年，中國明朝的方以智，出版了他的物理小識。談到化學，我們在十八世紀以前也不比別人差。銻的提煉，比誰都早。硫磺與硃砂、水銀，更是葛洪以來煉丹家朝夕把玩的東西。在工程方面，萬里長城不是不懂工程的人所造得出來的。馬鈞的水庫，也許是學自中央亞細亞，然而毫無科學頭腦的人即使學也學不會。指南車，據李書華先生研究，和指南針沒有關係，在機械發明的歷史上它的地位更高。指南針在未與羅盤發生關係以前，便已被中國人製成小木魚，放在一碗水裏作爲航海的工具。火藥，可能在漢朝已有。醫藥進步到了像華陀所用的麻醉劑，也不簡單。「本草綱目」把藥用植物分門別類加以個別描寫與分析，也不能不算是科學上的一個里程碑。由此看來，科學在中國確是已經很有底子了，只可惜祖基雖厚，我們的後人未能保存，更未能進一步發展。一旦落到別人手裏，發展出新型產業時，我們想要求產權都會被人竊笑了。

有些歷史上的文明古國，在這方面幾乎和我們同一命運。埃及人造金字塔的測量學和物理學知識，使現代人咋舌；但近代科學發明中，他們同樣沒有份。我們歷史上的科學家很多，但遺憾的是沒有人繼承他們的事業，因而他們的成就，常是科學史上的孤立事件。

我們作子孫的在這方面非常愧對列祖列宗，特別到了今天，看看西洋人的那些近代科學發明，有些簡直就是偷我們的，最低限度和我們的道理若合符節，在痛心疾首之下，自然就有人挺身而出，要求確定產權。基於保護祖產動機而發的這種行動，其用心或不可厚非。

但是這種吃祖宗老本兒的辦法　是否爲根本之計，或許值得檢討。祖產不可棄，但祖產如不加整理發揚，就是塊地皮也會變得薄磽貧瘠，一無用處，何況是科學。站在今天科學的觀點，祖產中那些科學觀念值得研究發揚，倒是很重要的問題。我們今天應抱的態度，不必只一口吃定祖宗遺產，如何發揚祖產，使它重新發出光輝，讓我們的子孫提到我們這一代時也可以伸大拇指，豈不更好！

朱與墨之間

醫師們把某一種病人稱之謂「開放性的患者」。這種病人非但本人深受某種病痛的侵擾，他還可能把病菌傳播給其他的人！

在精神領域裏，也可能有「開放性的患者」。這種病人出現在一個團體裏時，他的言行往往會使別人蒙受不良的影響，這是一種「惡性的開放患者」。

但也有些人與他接觸後，會感受到他許多的精神上的鼓舞與滋養。這種人我們可以稱他爲「開放性的善者」。較之與「獨善其身」而不足以影響他人者，這種人要可愛得多，對社會有益得多！

這善惡二種人，怎樣予以區別而避凶趨吉呢？那很簡單：譬如山上有很多同樣青翠可愛的果樹，如何知道它是有益於人或有害於人？我們可以從它們結的果實予以判定，自然我們也可以用這方法來區別善惡！

（莫展如）

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選舉！選舉！選舉

東北衛生服務處受惠會員選出受惠人拾名爲董事，參加董事會會議，貢獻意見，商量如何增進各項健康服務，請從候選人名單內，選擇十名，將選票用已備有郵票之信封寄回，完成選舉手續。候選人之芳名玉照列后

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僑聞納集

律賓人最多，共八萬六千人，中國人七萬六千人，印尼人二萬八千人，韓國人二萬六千人。

大多數的移民都是有專門職業與技術的。單是一九七〇年，即有九千多名亞洲的科學家，工程師及醫生移居美國。此種人才輸入，對美國貢獻很大。其中許多人是在他們自己的國家裏培養起來，然後到美國來發揮他們的專長。也有許多是到美國來讀書之後，即留下來的。

※提防貨品不足稱

普通顧客，每每對商店保持相信的態度，對其貨物是否「足稱」，向少計較，其實商人并不全是忠實的，加省每年顧客因購買「不足稱」的貨物，損失達三千零六十萬元。最近「山瑪刁度量衡局」便下令「和活夫公司」從貨架上除去不足量的泡泡糖二萬包。

※亞洲移民增加

最近五年內，移居美國的亞洲人，其中非數頗衆，普通規例一七七一人，與美籍民結婚八七一人，美籍子女九八人，軍人三十五人，在加省歸化華人一千一百三十三人，在紐約六百八十五人。

去年華籍旅客入境，不違入境定例被撥回台灣者六五七人，撥回香港二〇七人，也有僞報手續，缺乏證據，犯毒等案，而經被撥者。

※歸化與被撥

去年歸化美籍人數十一萬〇三百九十九人，其中居美五年者七萬九千七百六十一人，華人根據各種條例歸化人，以爲一朝來美便可實現幸福生活之美夢而結果竟成泡影，悲觀失望之餘往往造成離婚或自殺之悲劇，根據統計華埠自殺案件半數以上者年齡在三十與四十之間，凡自殺者皆因一時之刺激或精神上受重大打擊，既乏親友或知己傾訴，又不能運用理智去解答人生問題，因而自尋短見。吾人在困境中遇有疑難問題發生時，日間百事紛紜無法集中思想，而夜深人靜時思潮激蕩又苦無人可告，如能由第三者細心聆聽當事人吐露衷情而從旁勸解，有時或能收懸崖勒馬之効。新僑服務中心有鑒於此，特設二十四小時日夜電話諮詢，經常不斷爲華人社會服務，爲各界人士解決各種困難問題，請記住，該電話號碼爲：四二一〇九四三。

上機客射噴七四七美泛在會商總華中源國方爲圖，始開作工會慶年新年鼠佈宣右）平愛方姐小埠華市藩三與（中）長會及空中小姐留影。（攝吟少李）

※萬華公司新張

（本報訊）番禺昌後堂總理曹棣華偕夫人周敏華，親自主持萬華公司新張之慶，到有三藩市僑領，中西來賓二百餘人，紛紛向曹氏伉儷道賀，祝福他們生意興盛，事業成功。

萬華公司供應文房四寶以及各種樂藝器材，并兼售飾物，古董及各種名貴彫刻。

※電話諮詢服務

近年來三藩市華埠人口日增，社會問題錯綜複雜，舉凡職業、年老及社會文化等等問題接踵而來，華埠之老年人數字佔很高之比率，多半貧苦無告寂寞凄涼與外界隔絕，缺少社交活動，更有許多近中由亞洲各地如香港、台灣來美之移民，例如一般抱有美麗憧憬之年青婦女來美後嫁與年老華人

右）婦夫華棣曹人主，幕開司公華萬起第三四人兩與（人賓嘉合攝。（攝吟少李）

※國泰銀行新人事

據羅省國泰銀行總理程達民稱：「本銀行樓宇擴建經已完成，爲配合各項業務開展起見，除于營業諸般措施方面，銳意改進外，部份人事同時次第調整，俾資適應，計原任副總理胡國棟晉升爲高級副總理，原任助理副總理謝瑞槐晉升爲副總理，江子明調升爲會計主任，周黃美梨爲助理業務主任，李朱佩仙爲公證部主任，以上諸員均在本銀行服務有年，勤謹負責，此次榮升，諒必能更展長才，戮力奉公，并向僑界予以更佳服務」云。

查國泰銀行擴建完成後，業務倍增，服務更爲周全，最近增設汽車，駛入式存款櫃四座，顧客不必下車，即可存款，爲羅省市區內中心銀行首次採用，顧客稱便。

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東行漫筆之十三

東西橫貫公路

關宇

六月卅日是我們旅行團留台最後一天，以遊覽觀光來說，也以這一天所經歷的地方最多，所看到的名勝最富吸引力。上午六時便起床，早餐後，七時半到機場去，乘中華航空公司國內航機前往花蓮，空中小姐禮貌甚佳，都穿着旗袍，風度宜人。

在花蓮僱遊覽車出發觀光，坐在車廂裏看兩旁田野農村，潔淨清新，風光如畫。花蓮爲台灣東部的大縣之一，多山，面積大而人口少，是山胞聚居的地方，林漁畜產均富，原始氣味很濃厚，看天上白雲朵朵，地下稻田蔗林，眞使人有世外之感。

是日主要遊程，是沿東西橫貫公路走，這條中外聞名的公路，不僅工程偉大，而所經過的地方，奇岩怪石，鬼斧神工，幽洞鳴泉，有山有水，是遊覽的勝地。

我們的遊覽車是從橫貫公路的東端入山的，第一站是太魯閣，入山之前，先打從那書有「東西橫貫公路」的牌樓進去，這是公路的起點，這個山岬風景宜人，立霧溪蜿蜒於大峽谷下，像一條頑皮的花蛇，在大理石河床上曲折穿挿，然後奔流入海。

太魯閣幽峽的第一景是「太魯長春」，那裏有長春祠建築在山頂上，是紀念爲築路而犧牲的員工的。民國四十五年七月七日，這條東西橫貫公路動工，萬多名退役軍人以大無畏的精神，把戰場移向山峽，赤手空拳開山闢路，經過了三年六個月，至民國四十八年才完成，他們投下了智慧與生命，結果征服了大自然，高奏凱歌，給千千萬萬的遊客奉獻了神奇的美景。

在高山處還有一個禪光寺，隱約於雲霧及萬綠叢中，但據說要走上二百多級石階才能到那裏去，由於時間所限，我們也只算是「可望而不可卽」了。

大峽谷兩岸峭壁千仞，有如一刀劈開兩邊似的，谷中保持了一定的溫度，所以松柏常青，溪水長流，四季如春，便也名符其實的「長春」了。

遊覽車穿越過那些人工開鑿的岩洞，一直駛到燕子口，我們便下車欣賞兩旁的懸崖絕壁，從路旁的闌干俯瞰下去，山谷像個深淵，三數燕子翱翔其間，岩石上仍可見有許多燕巢，據說過去這裏住上千千萬萬的燕子，世世代代以此爲家，後來因爲建築橫貫公路，爆山炸石，把燕子們都嚇走了，現在疏疏落落的幾隻燕子在山谷間飛來飛去，不知是否在懷戀舊巢還是回來憑吊？

再過去是九曲洞，一綫瀑布凌空而下，洞中彎折迷離，黃杰將軍曾題有十六字——「如腸之廻，如河之曲，人定勝天，創此奇局」，可寫盡其妙。

從太魯閣到天祥去的一段橫貫公路，共有四十里長，車行要兩小時，九曲洞之後便是慈母橋，橋旁有慈母亭，是就地取材把大理石來建造的，慈母橋前有兩頭石獅子，好些山地少女在那裏兜售紀念品和當模特兒給遊客拍照。

到了天祥，恰是晌午時分，便在那裏歇足和吃午餐。由於這一區是橫貫公路上最大的平原，所以頗有些名勝建築，而且設有自助旅社和觀光旅店，如果遊客在這裏住上三兩天也會是一種無上的享受，因爲可洗溫泉，遊山玩水，又有郵局和教堂，各種小商店等，一切都方便，既接近了山野而又未遠離文明。

顧名思義，「天祥」是紀念民族英雄文天祥的，所以在山坡上設有文天祥的銅像，背後是一塊大石碑，上刻有「正氣歌」的全文。

天祥有兩道橋，一道是鐵橋，命名爲「稚暉橋」，另一爲吊橋，跨過淙淙流水的山谷到對面的祥德寺和天祥寶塔去，這塔又叫天峯塔，下面有一個孟母亭，可給遊人小憩。

遊過天祥，繼續驅車到「阿美族」的「南海樂園」去看山地舞表演。下午四時，再乘中華航空公司客機返回台北。

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羅維 導演

大陸的變遷

（續上期）哈佛大學教授特遼博士在訪中國時，對教育問題特別注意。他說在教育上有兩項進展是不能否認的：一是基本教育（即中小學）的普及，二是文盲數字的劇降。郭沫若曾對特遼說：「從前中國文盲數字高達七八成，現在已不到一成了。」

特遼博士曾訪在北京的清華和北大，在上海的復旦，在長沙的湖南師範大學，在廣州的中山大學，及在一九五六年從上海遷西安的交通大學。他在北京和廣州時也到過一些中學參觀。

他說大學都在進行極大的改革中，學校中負責人對他說遠在一九五八年時劉少奇及他的親信鎮壓這種改革。

劉派認為大學應專業化，學生應在學業及學分上競爭，學生有選科自由及學校應由教授領導等。而毛派則認為教育制度不應離下列兩原則：一是結合理論和實習，二是教育制度應為人民需求而設。

文化大革命毛派勝利後，學制普遍縮短，如醫學院自六年縮至三年畢業，而在這三年間，學生們一面學醫學理論，一面下鄉參與醫療隊工作。當學生集體下鄉時，校園中可能是空無一人的。

特遼博士在西安交大時，見學生正在收割大麥。在北大時，女生正在製椅子，男生在製造電子導體儀器。在廣州中大時，見教授在校中種菜，而課室中有的堆滿花生，有的放滿白菜，作為臨時的儲物倉庫了。

因為在文化大革命中學校都停了課。復課後學生人數都銳減了。北大從前有九千學生，現在有二千六百多。復旦也從九千減至一千一百多。湖南師大從六千減至四百四十。但這都是暫時性的。以後可能大學招生云。

所以現在大學中的怪現象是師生人數幾乎相等。如清華教職員有三千，學生有二千八百，復旦教職員一千二百餘，學生有一千一百餘等等。

新學生大都是共產黨員，青年團員及工農兵子弟。例如復旦千多學生中，三百五十九是黨員，四百五十八是團員。本來有職業的學生照領原薪，其他學生每月領人民幣十九元半，學生平均年齡也較大，不少學生在三十與四十歲間。復旦的學生平均年紀是廿四歲。

在復旦，一位中國文學教授告訴特遼他的著作已被停版了。「這本中國文學發展歷史被認為所寫階級鬪爭不夠突出。」可是學校仍照發舊薪——每月三百四十八元。這在大陸是一個可觀的數字，因為復旦講師每月只拿六十元而已。

大學中半工半讀的學制有沒有問題呢？特遼說這是少不免的。他在長沙遇到一個學生，這學生極不滿意的說：「我是從鄉下來的，難得考取進大學，可是剛進校門，又派我下鄉勞動來了。」在廣州一些工人也有不滿學生到廠實習的情緒，這些工人說：「學生來了又要教他們，教了又要改正他們的錯誤，那裏來這麼多的時間呢？」

在中山大學，一位在美國明里蘇打大學獲博士的生物學教授告訴特遼他們不再作牛角尖的研究工作。在文化大革命後他全力研究如何在農業上能不用化學藥物殺蟲。結果是希望培養出一種專食害蟲的昆蟲。他幽默的說：「正如尼克遜的政策：以亞洲人打亞洲人！」

特遼說教育制度的確在全面的改革，但是智識份子犧牲大了。一位學者在談話中指出放後三特點：一是中國站起來了。二是階級剝削終了。三是全國「無產階級化」了。當他說一二兩點時十分爽快，可是說第三點時並不熱烈。特遼認為智識份子不容易接納毛澤東思想，他們對中國的強盛會覺得自豪，但他們會支持獨裁的政策嗎？所以特遼說中國的革命給工農階級帶來幸福，給智識份子帶來問題。

★　★　★

他的文章中還指出下面幾點：

一、他為中國集體力量的成果而感動，但又為個人人性與選擇的喪失而不安。

二、他批評資本主義富豪統治下人民失却自由，但也批評大陸對個人創作性的不信任。

三、無論如何，大陸在文化大革命向左右極端派鬪爭後必有一段寧靜時日。現在不再是我們如何看中國，而是中國如何看我們了。（特遼博士原文載大西洋什誌十一月號）。

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一，在北海岸比街現有建築完成柏文一座內共有四部，分三睡房兩部，一睡房兩部，大車房，建築現代化，最合業主居住・歡迎樓業交換

二，美愼區近十四街及孖結街兩夫列，一部六房，一部五房，車房・新天面，新水喉・平賣三萬二千元・

華埠中心四部柏文出賣

三，天寅街近美臣栢文樓一座，內有三部一睡房，一部兩睡房，取價六萬九千五百元

四，上尾愼區有新建住宅數間已經完成，內分三睡房兩個半浴室，全新地氈大交際廳建式齊備，近 U.S.E. 大市場，學校，交通利便由華埠駕車，只十餘分鐘・

五，在三街火車站工業區附近有好地位小型咖啡餐室一間，平租最合夫婦經營，勿失良機取價四千五百元・

哈・華埠衿尾愼街有棧房出賣，面積約一千八百方尺

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金山客批世情

安全？

中共派駐聯合國之代表團活動，僅限於紐約市二十五里圓周內，如越出此一範圍，則須在四十八小時前通知美國外交部，因此乃基於安全問題云。

金山客曰：中共已在聯合國取得「安全理事會」理事席位，而在紐約竟因安全問題不能越界，「安全」云乎哉？

名譽與不名譽

世之有名譽會長，名譽董事，名譽顧問等銜。

金山客曰：在此等有「名譽」銜以外者，則應稱之爲不名譽會長，不名譽董事，不名譽顧問乎？

賭與賭

美高梅電影公司，已從荷里活移師賭城拉士委加斯，將投資七千五百萬元，興建一座二千個房間之賭館兼大酒店。

金山客曰：荷里活電影事業，乃「有目共睹」者，拉斯委加斯經營，則爲「有目共賭」，兩地之間，亦僅一字之差耳。

民安會

香港匪徒活動日益猖獗，有人組「民安會」，向商號徵收「保護費」，繳費者可保安全，如有偷竊損失，照價賠償。

金山客曰：「民安會」既如此「巴閉」，能保市民安全，則警察無用矣，此項「民安」費應由警局繳納方合。

得啖笑□□□ 現場錄音

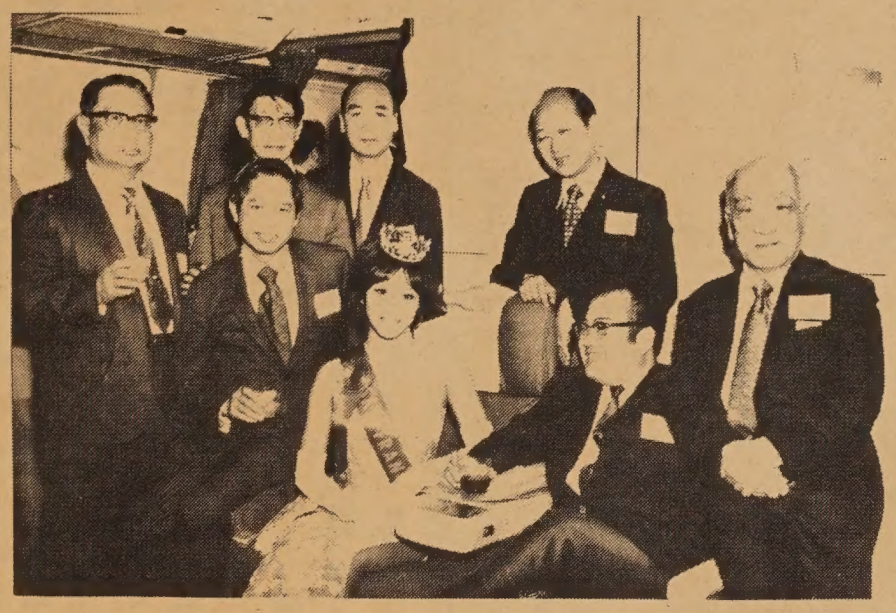
管一樣

女：如果我嫁俾你，你肯唔肯乜都俾我管。

男：冇所謂，我咁愛你，你揸晒大權係啦，不過我係男人大丈夫嘛，假假地俾返一樣嘢我管好唔好？

女：咁都好嘅，我管一百樣，你管一樣係啦，你想管乜嘢呢？

男：我管「你」一樣就夠嘞。



上機飛號L姐小埠華T在會商總華中
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利息優厚　額外安全

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（一）活期儲蓄簿：給息年率五釐。每年複利實得五釐一三。存欵多少無限。
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（三）一年期至五年期儲蓄券：給息年率五釐七五。每年複利實得五釐九二。最少一千元。
（四）兩年期至五年期儲蓄券：給息年率六釐。每年複利實得六釐一八。最少五千元。
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THE CHINESE - AMERICAN JOURNAL • PUBLISHED EVERY WEDNESDAY • VOLUME 5, NUMBER 49 DECMEBER 15, 1971 15 CENTS

中華民國六十(一九七一)年十二月十五日 第五卷第四十九期 每份一毫半

灣區在未來十年間將增設七八家大學

據專家研究，三藩市灣區在未來十年間，因人口增加，對教育事業，將有所調整方能適應。最近主持研究美國高等教育的「卡尼基委員會」發表了一份報告，指出到一九八〇年時，三藩市灣區將需增設三家至四家省立大學及最低限度五家以上之初級大學。

上述增設大學之估計，乃根據未來人口增加，入大學人數衆多及勞工市場需要而定。據稱，一九七〇年全國大學生註册人數爲八百五十萬，至一九八〇年時將達一千二百萬。以加省言，因爲省立大學制度良好，馳名全國，未來更有高度發展，其需要增加更多省立大學乃必然趨勢。

大約至一九八〇年時，加省最低限度增設十家以上之四年制大學

(下轉第九頁)

Schools Still Imbalanced

總統訪華爲什麼？

尼克遜總統明年二月往北京。他會不會談及華盛頓北京建交的問題呢？

我們認爲這是必然之事。這預測乃基於下面的分析：

一、華盛頓北京間許多問題，均源於兩國間互不承認。相方若避談建交，大可繼續在華沙開大使級會談，總統不必勞駕也。

二、基辛格兩訪北京，除談判小節如會談地點日期等外，必預先代總統談及其他問題如建交條件等。若北京不予接受，總統必不成行。在此選舉之年，總統決不遠道出遊空手而歸也。

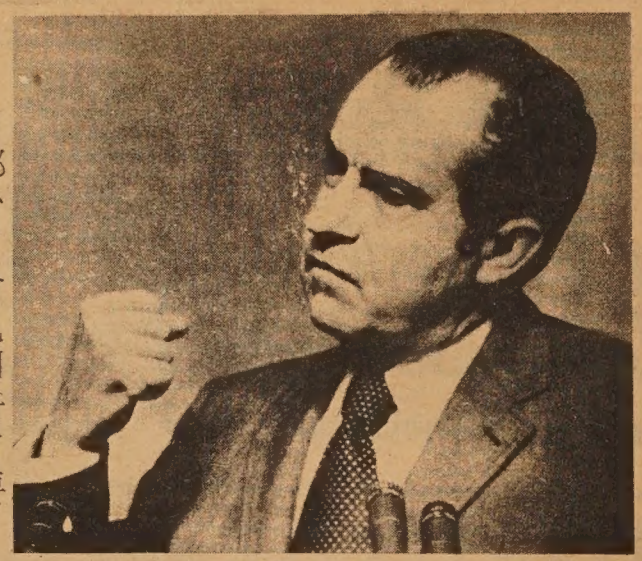
三、總統在訪北京前與盟國元首會晤，其中卻少了會見國府首要。當記者追問基辛格時，基氏只以「我們十分明白國府的立場」一語作答。故我們認爲白宮必有穩衷不便向國府坦露也。

四、從北京方面看來，台灣一天受美國保護，一天都不能與美建交，但最近反左派成功後，北京連續邀請緬甸總理訪華及派商業代表往馬來西亞。我們都知道緬馬境內有武裝革命份子，向爲北京所支持，現在卻與兩國當權政府親善，可見北京政策上之改變。既然對緬馬有新政策，也許對台灣也有不同的看法。

五、這新的看法可能就是基辛格在記者招待會上所說「台灣問題應由雙方談判解決」。若果然如是，豈非打破兩國建交難關。美國一聲撤離第七艦隊和顧問團，尼克遜總統便可在建交宣言上簽字了。

華府北京間的建交，自然影響美國華裔。華裔們應在心理上和實際行動上作適當的準備。

(劉池光)



僑聞納集

※本市華人近六萬

根據最新的統計，本埠的種族益趨複雜，白人所佔比率越來越小。

現在的統計顯示，自一九六〇年到一九七〇年，所有的少數民族都有大幅度增加。

黑人仍是全市人口最多的少數民族，六〇年到七〇年增至九六、〇七八人，增加了二一、六九五人，增加幅度爲百分之二九·二。

華人現在有五八、六九六人，增加了二二、二五一人，增加了百分之六十一·一。

※戰俘被釋

兩天前北京釋放韓戰在中國東北俘獲美空軍人員二名。其中一人服役達十九年之久，在羅湖過境後即飛回美國。尼克遜總統聆訊後即發言向北京致謝意。

※尋汽車失事目擊者

十二月六日星期一晚約七時三刻在委利賀夾蟹街處汽車遇事，兩車一是七〇年開蓬加打列車，另一是六七年淺藍色「達」型車。請目擊者電藍車中受傷女子六二一〇〇六六。

※嚴泮欣就新職

膺選縣市教育委員嚴泮欣律師及合英志醫生，經於十二月八日(星期三)上午九時半在市府市長室舉行就職典禮。亞里奧圖市長并邀請埠上名流暨兩位新任委員親友臨蒞觀禮。

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